

# The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



## SAINT GREGORY'S PRIORY, THREE RIVERS, MICH.

The main building of the American House of the Order of St. Benedict is shown above. [See page 8.]

### London Letter — II

MR M S SHELDON  
2451 RIDGE RD  
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DEC 24-48 REN #LCB A

## "A False Analogy"

TO THE EDITOR: With respect to your editorial, "A False Analogy" [L. C., July 11th], how does the action of the ministers referred to differ from Gandhi's non-violence — to take a concrete case, his action against paying the salt tax? Or, for that matter, those who led our own American Revolution, whom the British quite accurately called traitors, but whom we call patriots?

(Rt. Rev.) WALTER MITCHELL,  
Retired Bishop of Arizona.  
Rancho Santa Fe, Calif.

TO THE EDITOR: No sooner do we finish celebrating the great day of Independence, than we read where 300 Protestant ministers urge our young men to evade a draft and desert the Army if they happen to be in it.

Your editorial, "A False Analogy" [L. C., July 11th], was very good, if somewhat mild. You say these clergymen are incurring a grave moral risk. They are doing more than that. They are doing exactly what the enemies of our country would like to see — creating more disunity.

I cannot improve upon the contents of your editorial, but I might add that if those men and women in 1776 thought it worth while to lay down their lives to

give us the greatest nation in the world, we ought to honor them to the extent of keeping it the nation they dreamed about, and also be men enough to fight, if necessary, to keep it the greatest nation in the world.

I suggest you print the names of the men who are in favor of defying the government, and who are urging men to desert the armed forces.

(Rev.) K. C. WILSON.

Cincinnati, Ohio.

TO THE EDITOR: I feel certain that every clear thinking Churchman will heartily endorse your editorial, "A False Analogy" [L. C., July 11th]. Such ministers as those who issued the anti-draft statement, must recognize that as citizens we have a responsibility to our nation equally as important as that of Christians to our Church, and that we cannot advocate defiance of laws passed for the good of the nation as a whole.

It seems to me, both as a Churchman and a veteran, that such clergymen who advocate defiance of our national laws should be removed from the positions of prominence they occupy. Then, if they wish to encourage the breaking of laws of government, they may try before our courts without bringing calumny against the Churches they represent.

WALTER ALYN ROGERS.

East Dover, Vt.

## The Church and the Army

TO THE EDITOR: I most heartily agree with the letters of Fr. Malone [L. C., June 27th] and Richard Allison Isaac [L. C., July 25th], dealing with the subject of "the Church and the Army."

From my first-hand experience in World War II, I have felt very unhappy about the fact that Episcopalians must necessarily be registered in the armed forces merely as "Protestant." We of the Episcopal Church deserve to have some standing, be it "Episcopalian," "Anglican," or something more appropriate, as long as it is not "Protestant."

I entered the Navy during the past war with a friend who is a Greek Orthodox, and we both had to register as "Protestant." There certainly is no excuse for members of these two Churches — just as Catholic as the Latin Church — not to have a correctly registered religion on their records.

ROBERT BIZZARO.

Princeton, N. J.

## The Pre-Amsterdam Number

TO THE EDITOR: Your Pre-Amsterdam Number [June 27th] tells the Amsterdam story as no other literature with which I am acquainted. It is concise, but complete and down to the grass roots. I thank you for it.

(Rev.) DANIEL A. POLING,  
Editor, the *Christian Herald*.  
New York, N. Y.

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TWELFTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Bishop Louttit is now Coadjutor of South Florida

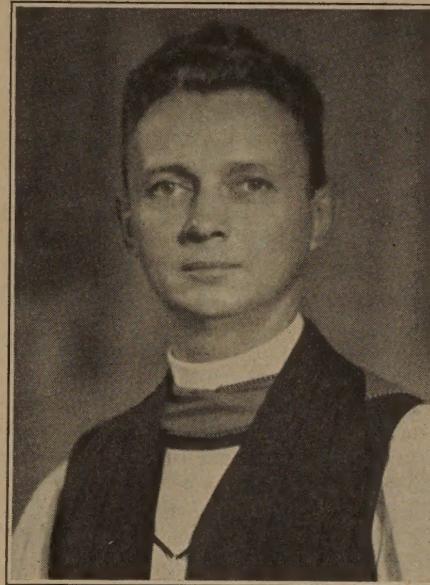
More than the necessary majority of consents of the House of Bishops and the standing committees of the Church has been received, and the Rt. Rev. Henry Irving Louttit, D.D., formerly Suffragan Bishop, is now Bishop Coadjutor of the diocese of South Florida. The announcement was made by the Rev. Martin J. Bram, chairman of the standing committee of the diocese, in the temporary absence of Bishop Wing, the diocesan, who was then attending the Lambeth Conference.

## RELIGIOUS ORDERS

## Bishop Campbell, OHC, Elected Father Superior of Holy Cross

The Rt. Rev. Robert Erskine Campbell, OHC, D.D., retired Bishop of Liberia, was elected Father Superior of the Order of the Holy Cross on August 4th. Election was reached on the first ballot of the Community. While members of religious orders have been elected and consecrated to the episcopate, Bishop Campbell is the first religious in episcopal orders to serve as the superior of a Community.

Bishop Campbell was born in Florida, N. Y., August 13, 1884, the son of the Rev. Robert Erskine Campbell and Rebecca Biddle (Bishop). He was educated at the Bordentown, N. J., Military Institute, Columbia University (B.A., 1906), and the General Theological Seminary. Honorary degrees have been awarded him by the seminary (S.T.D., 1928), the University of the South (D.D., 1926), and Liberia College (D.C.L., 1933). He was ordained to the diaconate in 1909 by Bishop Greer of New York, and to the priesthood in 1909 by Bishop Gailor of Tennessee. During his secular ministry, Fr. Campbell was a missionary in the Tennessee mountains, 1909-1910; curate of St. Luke's Chapel, Trinity Parish, New York City, 1910-1911; and headmaster of St. Andrew's School, St. Andrews, Tenn., 1911-1915. He entered the Order of the Holy Cross in 1915, and made his life profession in 1917.



BISHOP LOUTTIT: *The former Suffragan Bishop of South Florida is now the Coadjutor of the diocese.*

After becoming a religious, Fr. Campbell returned as priest in charge of St. Andrew's School, from 1918 to 1920; was prior of the school from 1920 to 1922; and was then prior of the Holy Cross Liberian Mission from 1922 until his election as Bishop of Liberia in 1925. After his resignation of the see in 1936, he was made assistant superior of the Order, and served in that capacity until 1938. Since that time, he has again been prior of St. Andrew's School.

## HONORS

Among the honors the Bishop has received have been a decoration by the Liberian Government as a grand commander of the Star of Africa (1935), and the Medal of Merit for distinguished service as a missionary and educator by Columbia University (1946).

In the capacity of Father Superior of the Order of the Holy Cross, Bishop Campbell succeeds Fr. Alan Griffith Whittemore, who has been the superior since 1936. Among the institutions of the Order over which the Bishop will have charge are the Mother House, West Park, N. Y.; St. Andrew's School; the Holy Cross Liberian Mission, Bolahun; and the new Mount Calvary Monastery, Santa Barbara, Calif.

## WORLD COUNCIL

## Moscow Conference Rejects Affiliation with Organization

The Pan-Orthodox Conference, meeting in Moscow, decided against participation in the forthcoming First Assembly of the World Council of Churches at Amsterdam, Holland, on the ground that the ecumenical movement pursues mostly political, anti-democratic, and not religious aims.

Also passed unanimously was a resolution condemning the Vatican's role in "instigating a new war and political struggle against world democracy. Popes have always supported the powerful of this world," the resolution declared, "and were against the weak and exploited. Now, too," it added, "the Vatican's activity is directed against the interests of the workers. The Vatican is the center of international intrigues against the people, especially in Slovenia, the center of international fascism."

## CHURCH ARMY

## Captain Estabrook Resigns

Capt. Earl Estabrook, national director of the Church Army in this country, has resigned from the organization, effective June 1st. Captain Estabrook will soon begin his studies for Holy Orders.

## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

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## NETHERLANDS

### Old Catholic Congress to be Held at Hilversum, August 17th-21st

An International Old Catholic Congress, for all the Churches in communion with the see of Utrecht, will be held in Hilversum, the Netherlands, August 17th to 21st. Invitations have been sent out under the names of the Most Rev. Andreas Rinkel, Archbishop of Utrecht, the Bishops of Haarlem, Deventer, Germany, Switzerland, Austria, Czechoslovakia, Poland, and the Most Rev. Francis Hodur, Prime Bishop of the Polish National Catholic Church in the United States. The Presiding Bishop has asked Bishop Sturtevant of Fond du Lac to represent him and the Episcopal Church, and Bishop Sturtevant has accepted the invitation.

It is ten years since a congress has been held, the last being in Zürich, Switzerland, in 1938. Because of the war, plans had to be postponed, but now after 20 years, the see city of Utrecht is again to be the scene of the congress.

The meetings will open on August 17th, at 8 PM, with a message of welcome to the members of the congress. Masses will open the sessions during the next three days, with a Requiem on August 20th for all departed leaders of Old Catholicism.

## JAPAN

### Fr. Ueda Elected Bishop of Hokkaido

The Rev. Paul Ichiro Ueda, rector of Mejiro Church, Tokyo, Japan, and chairman of the Department of Evangelism of the Nippon Seikokwai [Holy Catholic Church in Japan], was elected bishop for the diocese of Hokkaido on June 17th at a synod of that diocese. Subject to the consents of the bishops and dioceses, his consecration was planned either for the Feast of the Transfiguration, August 6th, or St. Bartholomew's Day, August 24th. Bishop Maekawa of South Tokyo will act for Presiding Bishop Yashiro, who is at present in England. Fr. Ueda attended the Virginia Theological Seminary.

The diocese of Hokkaido, which includes all the northern island of Japan, was organized in 1896, with missionaries from the English Church Missionary Society. The area of 45,000 square miles has a population of some three million, including several thousand Ainu, the aborigines of Japan, among whom the Japanese Church's missionary society hopes to do some work when recovery from present postwar destitution is farther along.

The Hokkaido bishopric has been vacant since 1947, when Bishop Maekawa

was translated to South Tokyo. It is not yet up to pre-war strength but the figures for 1946 and 1947 show progress. Eleven clergy, caring for 15 churches, have 1,546 Church members, including 327 communicants. The 1941 report showed 1,989 members.

### New BSA Center Begun

Further construction is under way for the Brotherhood of St. Andrew conference, camp, and community center and rural mission at Kiyosato, Japan. Bishop Maekawa of South Tokyo broke ground on June 13, 1948, for a clinic.

This is to be a center of health education and public health measures to benefit farm people and school children, and to give emergency care to serious cases. Doctors, nurses, and technicians from St. Luke's Medical Center, Tokyo, will staff the clinic for year-round service, in coöperation with the prefectural (provincial) health authorities.

The ground-breaking was followed by the first celebration of the Holy Eucharist in St. Andrew's Chapel, which is already built.

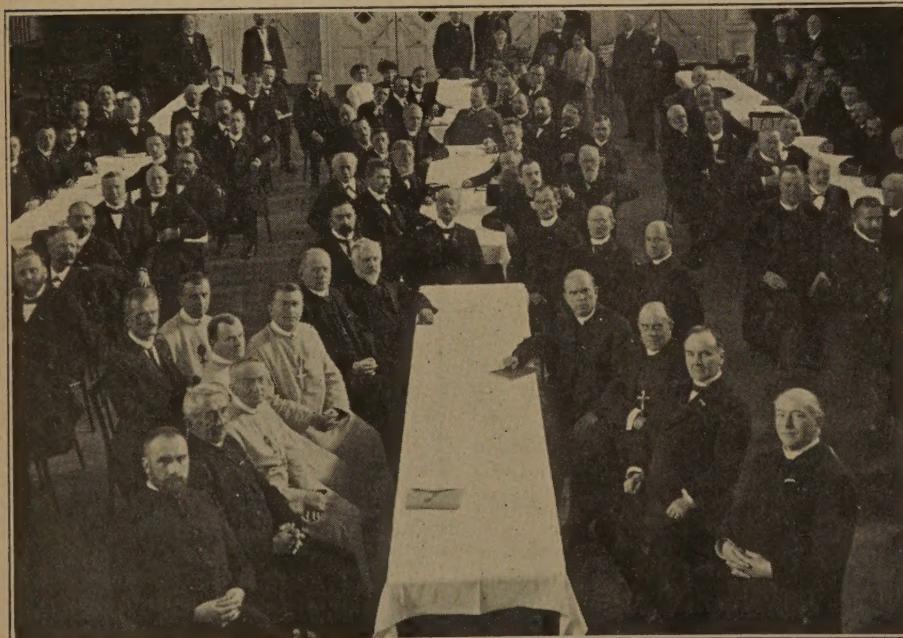
Besides the Bishop and other clergy, officials who took part in the ceremonies included Prince Takamatsu, the governor of the prefecture, the director of St. Luke's Medical Center, the president of St. Paul's University, Tokyo, and the American Commanding Officer of the military government region. The prince, the governor, and the commanding officer were asked to plant trees.

Within a radius of twenty miles there are 39 villages which are to make up the immediate field of influence of this rural Church center.

The camp is a memorial to the late James L. Houghteling who founded the Brotherhood of St. Andrew at St. James' Church, Chicago, in 1883.

### News of Fukui Earthquake

The Rev. John J. Lloyd of Kyoto has written of the severe earthquake in Japan on June 28th. He managed to get through to Fukui, the center of the disturbance, near the west coast, 200 miles west of Tokyo, and found a scene of devastation, a mile-long area of houses shaken to rubble or leaning against each other, roofs resting on the ground, a bridge lifted out of place, old house-furnishings from homes and new wares from shops shaken out in heaps, a five-story concrete structure sagging in the middle, crevices in the concrete pavement, and the street blocked by the twisted rails of a car line. The people were still dazed, staring blankly at what had been their homes or working stolid-



OLD CATHOLIC CONGRESS, 1913: At the head of the table in the foreground, facing the reader is Dr. Jur. Licht, president; at his left, the Rev. A. A. Müller, Fr. Keninck; Fr. (now Bishop) Steinwachs; Bishop Hodur; the Bishop of Willesden (representing the Archbishop of Canterbury); and Archbishop Gul of Utrecht. At the president's right, Episcopal Administrator Czech of Austria; Bishop Spit of Rotterdam; Bishop Kowalski and the Mariavite Bishops (distinguishable by their brown Franciscan habits); Bishop Herzog of Bern; and Bishop Moog of Bonn.

ly, without any of the usual smiles of greeting.

Fr. Lloyd went out to a community on the edge of the city where the diocese of Kyoto has a mission, Trinity Church, with a kindergarten. He was hoping to find one of the leading laymen of the diocese, Mr. Sakamoto, whose home was near the kindergarten. He found him working among ruins, still almost incoherent from shock, and heard his story. Mr. Sakamoto was stepping out of his house when the ground began to shudder. He rushed back to help his wife get their three small children out of the house. While he was doing this, the kindergarten building crashed to the ground, and he realized that his oldest son was there, and also the priest in charge of the parish, the Rev. Umetaro Uda. Adults and children were trapped, the children screaming frantically. Mr. Sakamoto "yelled back for them to start praying hard," and for two long nightmare hours he and a few others struggled to move heavy fallen beams and clear holes through the wreckage so that people could emerge. They began coming out one by one; some had to be lifted out. His son, covered with blood, came crawling up through a hole. "Mr. Sakamoto told him sharply to take off his shirt and wipe his face before he terrified his mother."

The last person was Fr. Uda, lifted out, half paralyzed. Then they counted and were amazed to find every person saved. The boy's wounds were not serious, and Fr. Uda's paralysis disappeared after a few days. Hundreds of people were killed and much of the city of 80,000 was destroyed.

Trinity Church tower, which remained standing during the war, also survived the earthquake, its cross rising high above the surrounding wreckage. Fr. Uda and his family live on the ground floor of the tower and the second floor serves as parish chapel until the church can be rebuilt on the concrete foundations, which are still usable.

#### MacArthur Commends Chaplains

General of the Army Douglas MacArthur, commemorating the 173d anniversary of the founding of the chaplains' corps (July 29th), sent the following message to all chaplains on duty with the Far East Command:

"On several occasions I have taken the opportunity to commend publicly the high standard maintained by our forces on duty in this theater. I would like to take this opportunity on the occasion of the chaplains' 173d anniversary to send greetings to all chaplains in the Far East Command and to thank them for the part they have played in maintaining that high standard.

"Service in this theater at this time em-

bodies a mission of great importance. The relationship between members of the American forces and the people they contact undoubtedly will have an important bearing upon future world history. One misdeed may overshadow a thousand good deeds, however much the latter may more truly reflect the sterling character of the average soldier on overseas duty. That character is exactly the same as it was developed in the American home whence the soldier came. The morality of the American soldier indeed is the morality of the American citizen.

"Every effort has been made to provide opportunities for educational advancement and interesting and healthy recreation for soldiers when off duty. It is not sufficient, however, that we take such diversionary measures in the solution of problems which have confronted armies away from home throughout military history. In addition strong and direct moral leadership must be exerted over the members of our Armed Forces, to the end that the underlying moral fibre remain undiminished in strength. Such moral leadership devolves in large measure upon the corps of chaplains, working in close understanding and coöperation with all unit commanders.

"I would like to remind you on this, your 173d anniversary, that the men you serve must be kept constantly reminded that by the dignity and irreproachability of their conduct is judgment passed upon our country, both by our fallen enemy and by all other peoples of the world. Any failure to live up to that high standard of morality, with which the soldier was indoctrinated in his cherished home, not only impugns the reputation of our forces as a whole and places a stain upon our country's escutcheon, but causes the deepest distress and sorrow in that home. The problem is one of self-control and self-discipline; characteristics which have never failed the American soldier in the time of stress."

#### CHINA

##### Huachung College Graduates 22

The 1948 commencement exercises closed another peaceful year at Huachung College, Wuchang, China, writes president Francis Wei. The twenty-two graduates were students who had been in the college two years ago when it was still refugee at Hsichow in southwestern China. The class was small as many Hsichow students could not go so far from home. Next year's class will probably number about forty-five, and the year following, twice as many. The total enrolment will probably be about 500; the freshman class is to be limited to 200.

Dr. Wei called the attention of his board of directors to the fact that he had been head of the institution for thirty-eight years, first as acting president and since 1925 as president, and asked them to find a successor as soon as possible. The board refused, and asked him to remain, Dr. Wei agreeing that it would

be unwise to change in such unsettled times. The Chinese Minister of Foreign Affairs and the Mayor of Shanghai are among the board members; the mayor is chairman.

#### GERMANY

##### Old Catholic Priest Celebrates Mass for Episcopalian

The Rev. Paul H. Vogel, Old Catholic priest of Offenbach am Main, Germany, held the first Mass for Episcopalian in Wolfgang (near Hanau), Germany, on Sunday, June 13th. In the future, such a service will be held by Fr. Vogel on the second Sunday in each month.

The service was in English and was held according to the Book of Common Prayer of the American Church. Fr. Vogel also gave a short meditation after Mass.

#### RUSSIA

##### Pravda Demands More Aggressive Anti-Religious Propaganda

Anti-religious propaganda in Russia has begun to show an "insufficiently aggressive character," according to *Pravda*, official organ of the Communist Party.

Warning against underestimating the struggle against "religious prejudices," *Pravda* declared that while the Soviet constitution grants freedom of religion, it also grants freedom to conduct propaganda against religion.

The newspaper requested a statement by Stalin that "the Communist Party cannot be neutral toward religion and conducts propaganda against all religious prejudices."

[RNS]

#### ROMANIA

##### Government Requisitions All Church-Owned School Property

All Church-owned schools in Romania have been taken over by the Communist-controlled government under a new law which provides that "all confessional and private schools are the property of the State."

Announcement of the edict, which closed all foreign schools, was made by *Scanteia*, official organ of the Communist Party in Romania. The purpose of the new law is said to be to place all education under State control and to destroy "the ancient undemocratic system." Resistance to government acquisition of the schools will be considered as sabotage.

[RNS]

## London Letter—II

LONDON, JULY 29, 1948.

THIS is written on the opening day of the Olympic Games, and a colorful day it is in war-scarred London. Flags are flying in Piccadilly Circus, and the Empire Stadium at Wembley, from which I have just returned after witnessing the opening ceremonies, is ablaze with banners. The Lambeth Conference, now entering into its final plenary sessions, is completely overshadowed today by the Olympics, which were given the blessing of the Church by the presence and dedicatory address of the Archbishop of York.

Another religious touch to the Olympics was the sermon last Sunday of the Bishop of Liverpool (Dr. Chavasse), at a special service at Christ Church, Lancaster Gate, for British and Empire athletes. The Bishop, himself a former Olympic star who represented England in the 400-metre race in the games of 1908, pointed out that athletic contests demonstrate anew the truth that "no one can do anything worth while unless he gives himself wholly to it," and urged his listeners to apply the same spirit to the problems of life.

The opening ceremony itself was well worth seeing, despite the fact that the day was one of the hottest in London's recent summers. Some 60 or more countries were represented by their finest athletes in an hour-long procession, each delegation in distinctive uniform and preceded by its national colors. It was a dramatic moment when the Olympic Torch, kindled by the rays of the sun in Greece and carried through Europe by relays of runners, was brought into the arena. The final torch-bearer carried it as he circled the track to the applause and cheers of 80,000 spectators; and King George VI declared the 14th Olymp-

piad of modern times officially open. For two weeks the Olympic flame burns night and day as men and women from all over the world compete in athletic events. The only countries conspicuously missing were Germany (in which the last previous Olympics were held), Japan, Soviet Russia, and the new state of Israel. One hopes that by the time the next Olympics are due to be held, in 1952, these countries, too, may be represented.

Meanwhile the Lambeth Conference goes on apace. All the American bishops with whom I have talked emphasize the splendid spirit of Lambeth, and the cordiality of the English bishops. There has been real progress made along many lines, as the resolutions and the encyclical letter, to be released August 18th, will demonstrate. But entirely apart from the specific findings and recommendations, there is a very general feeling that the strength and unity of the Anglican Communion have been greatly enhanced by the coming together of its bishops in brotherly counsel, and by the strong international and interracial bonds that have been forged among bishops of diverse nationalities and backgrounds but with a common faith and order in the fellowship of that portion of the Holy Catholic Church which is the province of Anglicanism.

And there is a new feeling, it seems to me, that Anglicanism does not need to be on the defensive, as it faces either Romanism or Protestantism, but that it has a positive, dynamic, and unique contribution to make and a special witness to bear in contemporary Christendom. This, it seems to me, is all to the good, and is in itself enough to justify such a conference as this. But the Church is missing a great opportunity to dramatize this new-found unity before the world, because the only items about Lambeth in the daily press concern the royal garden party for the bishops and other purely social affairs.

One event of special interest to Americans during the Conference was the laying of the cornerstone for the new All Hallows' Church, Barking-by-the-Tower. This historic church with the curious name, in the bombed-out East End of London, is familiar to Churchmen because of its dynamic rector, the Rev. P. T. B. ("Tubby") Clayton, moving spirit of TOC H, who visited the United States recently and raised the funds for reconstruction of his church. The cornerstone was blessed by the Bishop of London, and laid by no less a personage than Queen Elizabeth, who impressed all with her graciousness and charm. Bishop Quin of Texas gave the blessing, and there were many American bishops, priests, and laymen in the congregation.

On one evening the bishops were the guests of the



AT ALL HALLOWS': The Bishop of London in procession at the cornerstone-laying.

Society for Promoting Christian Knowledge at the opening performance of *Pilgrim's Progress*, presented in a special musical setting at the Royal Opera House, Covent Garden. The Archbishops of Canterbury and York occupied the royal box, and some 232 bishops were present. I had the privilege of sitting in a box with the Bishop of Nassau (Dr. Spence Burton, SSJE), and with Captain Bishop of the S.P.C.K. and Mrs. Bishop, whose guests we were on this occasion. The performance was well done and the music, arranged from the works of Bach, Händel, and others, was magnificently rendered.

I SPENT one evening in a slum parish in north London—St. Silas', Penton St., of which the Rev. C. E. Young is the rector. Unfortunately I missed the parish festival, in which several American and overseas bishops participated, with a procession through the streets; but I did gain an intimate glimpse of the parochial life under the guidance of Fr. Young. We walked through the parish, and I was struck with the warmth and affection with which he was greeted by young and old alike. He showed me the parish church and the mission chapel, both of which have the Reserved Sacrament and full Catholic ceremonial. We visited the boys' club, the parish hall, and the canteen; all of which were full of young people enjoying themselves under the auspices of the Church, on an ordinary week night—a living testimony to the fact that the parish is the center of the social life of the people in this depressed area. Incidentally, Fr. Young was most grateful for the generous help given him in his work by American friends, who had read his appeal for funds in a Church paper and had responded in a manner that quite overwhelmed him and his loyal wife.

The bishops and others are eagerly buying and reading the new life of Archbishop William Temple, by the Very Rev. F. A. Iremonger, Dean of Lichfield (Oxford University Press). It is a fascinating account of the life of one of the greatest Christian leaders of our time. Attention has been focussed on the letters of Dr. Temple to the Pope during the late war, because of the release of this correspondence recently by Canon J. A. Douglas [L. C., August 8th], but in my opinion this is not as significant as other things in the book. One situation it throws light upon is the wide extent and variety of tasks expected of a modern Archbishop of Canterbury, and the inadequate secretarial and other help that he has to assist him. One who is close to Dr. Fisher tells me that this is equally true today; and he believes that it was a powerful factor in shortening the life of Dr. Temple. Surely this indicates one way in which the Church, perhaps with American help, could increase the efficiency and extend the influence of its chief bishop.

One incident mentioned in a letter of Archbishop Temple interested me particularly, because I hap-



THE QUEEN: Accompanied by Fr. Clayton, Her Majesty inspects the playground.

pened to be present, and recall it vividly. It was in 1935 at a meeting of the continuation committee of the World Conference of Churches, in Denmark. The Bishop of Gloucester was talking to a group of delegates. One of them asked if he were going the next day to Odense, to hear the Archbishop preach. "Oh, no," replied Dr. Headlam, "I've heard Willie preach many times, and I think I can do without it." Dr. Temple, who had come up unobserved just in time to hear the remark, said: "Thank you, my Lord, for your frankness; if you were going to preach I should be very happy to hear you."

SPEAKING of stories, I promised last week to tell one or two, since I cannot report the details of Lambeth. One delightful one going the rounds concerns the Lutheran Bishop of Iceland, one of the guest Bishops at the opening of the conference. Intending to visit Westminster Abbey, the Bishop—a tall, impressive man who wears a purple rabat and pastoral cross—found himself instead in Westminster (Roman Catholic) Cathedral. A group of nuns asked if he were a bishop, and when he replied affirmatively, they knelt to kiss his ring. Unfortunately the only ring that the Bishop could offer them to kiss was on his left hand—his wedding ring!

Another story concerns the wife of an American bishop, who also found herself by error in Westminster Cathedral. Approaching a young priest, she astonished him by asking: "Can you tell me where the bishop's wives are meeting?" St. Peter's wife must have chuckled in heaven when she heard that one.

On that rather frivolous note, I must end this letter. I only wish I could tell our readers what is actually going on in the Lambeth Conference sessions, but our Fathers in God have decided that it would not be good for us to hear such things, so we must loyally abide by their decision.

CLIFFORD P. MOREHOUSE.

# St. Gregory's Priory

By the Rev. Dom Patrick Dalton, O.S.B.

Monk of Nashdom Abbey

*A real venture of faith is here recorded by Dom Patrick, one of the monks sent from the abbey in England to help the American Benedictines in their task of founding a house in this country. This is at least the second attempt to found an American house, the first having been made under the direction of the late Bishop Grafton of Fond du Lac.*

THE business of converting into monastic premises two huts designed for armed forces' purposes and having no other recommendation than their availability and fairly low cost, has occupied the Benedictine monks at St. Gregory's Priory, Three Rivers, Mich., for some months past. But the stage has now been reached when these huts are no longer designated "Quonsets," although their exteriors still live up to that description. Now we speak of "the chapel" and "the dormitory." The chapel was occupied on Palm Sunday last, and, although still uncompleted, provides rather more dignified accommodation for the due performance of the Liturgy and Divine Office than did the bedroom that had done duty as a chapel since 1946. Although the Office is now chanted, our numbers do not yet permit the daily Conventual Mass to be sung. It is our aim that this should be so as soon as circumstances permit.

The saying that "appearances are deceptive" is fully exemplified on entering what appears to be one more piece of government surplus—and that a little out of place among the timbered farm buildings that abound in the area. For the visitor sees a spacious monastic choir screened by fabricated material, pierced to give a reasonably unobstructed view of the High Altar from the guest chapel. The choir at present contains six stalls, with accommodation for four more, and, to the east of the stalls, is the canopied altar which is the focus of attention. To the right of the choir runs a passage-way which serves as a sacristy, having at the east end a side altar dedicated to St. Benedict. Here guest priests may offer the Holy Sacrifice. To the west of the choir is a space reserved for guests, where it is hoped to erect an altar dedicated to the Virgin Mary, the whole area to be a Lady Chapel. It is our in-



PRIORY SCENES: (top) a view of the chapel and the dormitory (foreground); (center) the interior of the chapel, showing the high altar and choir; and a portion of the grounds at the Benedictine priory in Three Rivers, Mich.

tention to tile the whole floor space of the building, but at present, only the choir and part of the guest chapel are laid. A fund for the completion of the chapel is still open. The color scheme throughout is in warm tones of brown and red, with contrast provided by the altar hangings which are deep purple having a figured pattern. Almost all the movables have been made by members of the Community; the carving on the altar cross and tabernacle, and some figures seen in the choir gates in the illustration are the work of the Very Rev. Dom Francis Hilary Bacon, OSB, Prior of St. Gregory's. The interior design and lay-out are also his, the whole being executed under his direction. The hangings and Eucharistic vestments are the work of the Rev. Dom Paul Severance, the former prior, now steadily recovering from a long illness. We have hopes that the proposed Lady Altar may be given by someone wishing to erect a memorial to a friend.

At right angles to the chapel stands the new dormitory, still very much in the construction stage. This will eventually house nine monks, and contains besides the heating furnace (which also supplies the chapel) other necessary equipment. Once the shell and framework had been erected, the brethren took over, receiving professional help with the wiring, furnace setting, and some of the plumbing. Heat ducts, wall-boarding, painting, decorating, and the woodwork are now the concern of the monks, who, we think, will have acquired extensive knowledge of house construction when their task is completed. We have been so busy on fitting out this urgently needed extension that there has been little notice taken of the various constructional landmarks achieved and passed; but it may be of interest to record that the first sign that work had really begun was the building of twin chimneys for the furnace. The shell of the Quonset had to be pierced and, with commendable resource, this was effected with a can-opener. An admiring neighbor soon came to the rescue with an electric metal saw — but it would be difficult to trace the change-over in tools!

Every inch of space is being utilized to provide adequate if unpretentious living quarters for the present Community and for recruits who want to try their vocation. When completed the new building will house the six present members of the Community, and so release the overcrowded rooms in the house for the accommodation of retreatants and guests. For these reasons and till now, we have had to limit guest accommodation severely. We must have the extra accommodation if we are to do our work, live a Community life which does not impinge upon that of our guests, or theirs on ours, and, under the guidance of the Holy Spirit, make it possible for

this American Community to take root and grow mature as a sturdy tree in the great Benedictine forest.

So far all expenses have been met. We do not now want to run into debt, but we fear our building schedule will be halted if we do not see the way clearly through the financial wood. It is estimated that quite \$2,000 will be needed to complete the new dormitory. Our Confraternity and other good friends have started a fund for the building project, but we are a long way yet from sighting the end. We have no endowment, and our earning capacity is necessarily restricted to such preaching and retreat engagements as can be accepted without damaging the family life of our young and small Community.

Besides these building activities — which must for the present take precedence of all other manual work — we are aiming at bringing the grounds into better order, and at enlarging the vegetable garden. We also plan to cover in (roof over) the area between the chapel and dormitory. This will provide not only a

covered way connecting both new buildings with the house, but also an extra large room for lectures.

There are encouraging signs that some men are seeking to devote themselves to God in holy religion, and who would find the way of life they seek within the comprehensive, sober, and ordered regimen of the Patriarch of Monks, St. Benedict. Here, in the Episcopal Church in America we hope to provide them with the opportunity of doing that. We welcome inquiries from such men, and also from men wishing to make private retreats here. Our not unfair grounds, which include a private lake, provide a suitable setting for a Benedictine monastery. We look to all those interested in the monastic life to join the small but faithful ranks of those who have already shown practical sympathy with our aims. In the absence of Fr. Prior, who is in England at Nashdom Abbey for an extended visit, inquiries, letters and donations may be addressed to the Bursar, St. Gregory's Priory, RFD 1, Three Rivers, Mich.

## The Offertory and the Farmer

By the Rev. William John Shane

Vicar, St. James' Chapel, Lake Delaware, Delhi, N. Y.

THE complexities of the modern world have obscured the meaning and intention of the Offertory. There are, unfortunately, still those who think of the Offertory as the time for the collection, or the singing of a hymn or anthem. The real Offertory, of course, is the offering of the bread and wine by the Church through the priest. The issue is further clouded by the fact that some regard the Offertory as an individualistic and expedient thing done by the priest alone. The reasoning seems to run something like this: bread and wine have to be gotten to the altar; the time that would cause the least break in the continuity of the service is when the collection is being taken up; hence, that is when it is done.

The ancient Church was less complex in its organization. The communicants actually brought the bread and wine. The bread and wine were collected and what was necessary was offered by the Church through the priest. Money was probably collected at other times for Church maintenance and charity. People actually knew the origin of the bread. Their husbands and sons had grown the grain. The grain was taken to the mills to be ground into flour. Their wives, daughters, and mothers actually made the bread. The same was true of the wine. They had grown the grapes and made the wine.

This, unfortunately, is no longer possible. One man grows the grain. It is shipped to another man who may be unknown to the first. The grain is placed in an elevator where it is sold to a miller. From thence it is sold to some organization to be made into wafers and used by the Church in its Eucharistic worship. The connection between farmer and Church is forgotten. As he plants his crop of wheat the farmer is not aware of his religious vocation as a farmer. He is thinking perhaps of the market price and not of his responsibility as God's representative to till the land effectively so that the hungry may be fed and the Church do its bounden duty and service. The altar guild member who places the wafers in the bread box has no thought about how the bread came to be there.

The fact of the matter is that the whole of civilization is involved in that wafer. Steel shortages hold up the production of farm machinery. Fertile fields are used as pasture. Lower milk prices and higher grain prices force men off the farms. The crashing of a commodity market brings losses. These and all the other problems with which society is faced are an integral part of that bread. We are not only offering bread to God, but all of our civilization with its imperfections. Farmer, broker, miller, baker, and marketer are part of that

offering. Their vocations are necessary if the Church is to "do this in memory of Me." The labor of these men produced the bread. The Offertory is an offering to God of man's labor, for which God will hold men accountable.

The great loss in modern life is the sense of vocation. Unless a man is going into Holy Orders the idea of his labor being an offering to God is forgotten. The conflict between management and labor becomes selfish to the extent that "vocation" is ignored. Both sides are responsible. If the Offertory were considered as the symbolic offering of all of man's endeavors, culminating in the worship of Jesus Christ, all of life would be sanctified; all would be done "in memory of Me."

*O God, Who hast appointed to every man his task, grant, we beseech Thee, to all men awareness of what others have given in order that we may worship Thee to the end that we may dedicate our labors to Thee and appreciate the labors of others. Accept our imperfect offerings and make them complete through the Perfect Offering of Jesus Christ our Lord, Who with Thee, and the Holy Ghost, liveth and reigneth God, world without end. Amen.*

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# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Science as Theology

Is GOD EVIDENT? By Gerald Heard. New York: Harper and Brothers, 1948. Pp. 254. \$3.

This book may be in for a stormy reception. The pro and con reactions will tend to be very emphatic. Orthodox religionists of the more close-minded sort will call it heretical; liberal religionists of the humanistic sort will call it reactionary; and materialists — who get the severest drubbing at the hands of Heard — will cry charlatan.

I find it the most stimulating work in its line since DuNoüy's *Human Destiny*. It is, incidentally, in the same line: an attempt to interpret the bearing of the most up-to-date and reliable data of science upon theistic belief. If DuNoüy's book impressed you, so will this, and perhaps more so.

First I must offer one or two criticisms to clear the deck. One is that the book was apparently proof-read rather carelessly. There are too many printer's errors for a book published by so reputable a house as Harpers. Then there is the matter of Heard's style. His writing is never dull or pedantic and there are brilliant flashes in it; but many times I find it necessary to go back over a long sentence or paragraph to pick up the thread of the argument, and I don't think that my own obtuseness is alone at fault. Mr. Heard ought to keep the thread more on the surface, since he is dealing with material in which the average reader cannot be thoroughly at home. So much for minor criticisms.

This is an essay in natural theology. Heard contends that the study of nature, which is the business of science, has a right and a duty to face the question: do we find in nature evidence for or against the theistic hypothesis? Science, when discharging its full responsibility, is natural theology. And it is the proper beginning of all theology. Dogmatic theology (the evidence for God in human history) and mystical theology (the experience of the soul with God) logically follow and proceed from natural theology. Science can provide only clues touching the central question; but without some reliable clues faith cannot reasonably proceed to dogmatic affirmation.

Such is Mr. Heard's premise. His task, and he limits himself to it very rigidly, is to examine the up-to-date evidence from laboratory and observatory that bears upon the question of God. His conclusion is that the bulk of the evidence now available from all valid

sciences is tremendously on the side of the proposition that there is a divine purpose, which moreover is morally good, discernible in the created world. He ranges over the whole scientific field: astronomy, chemistry, biology, palaeontology — every nook and corner that yields any data pertinent to the question. Only the experts in the several scientific disciplines he draws upon will be qualified to pass judgment upon the accuracy, in detail, of his report and the soundness of his inferences. Since his argument is essentially cumulative in its nature it stands to reason that he risks many errors. But quite a number of his particular points could be challenged or refuted without overthrowing his argument as a whole.

If you are a door-keeper rather than an hierophant in the temple of science you will be fascinated all through by things you didn't know before about the world as the scientist sees it today. What a wonderland it is! And how mysterious it remains, notwithstanding the over-all impression that the Hand that made it is divine!

C.E.S.

## On Burning and Canonizing

SANCTITY WILL OUT, *An Essay on St. Joan*. By Georges Bernanos, translated by R. Batchelor. New York: Sheed and Ward, 1947. \$1.50.

This book has about it the horrible breathless atmosphere of the center of a hurricane. Joan of Arc stands between her careers, transfixed before her judges. With patient, pedantic learning of the Scriptures and the Fathers they show the young woman — before these men, a child — the possibility, the likelihood, the complete certainty that her voices were the whisperings of demons. The confident child becomes a silent doll.

And yet, trumpets Bernanos, "Our Church is the Church of saints." These men were but the first who have piled up the testimony of Joan's sainthood. It was they who first showed that here was no plaster image done up in tin armor, but a woman who dared to take the work of Christ, who dared to try to save the world. They, all of them, lived out their lives in honor and ease, and the most that any one of them would say twenty years later was that she had been "subtle, with the subtlety proper to women." The Church nourished and rewarded her judges; the Church venerated the girl herself. For that is the reason for the Church — to rear, to test, and to proclaim the saints.

FRANK L. SHAFFER.



# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## The Organized Class

WHEN a class has developed "class spirit" all teaching is easier. The very fact of having the same individuals together for an hour every week means that here is a miniature world, a complete society. Living together as Christians is one of our main goals. This means that in the Church—the home parish, among actual present fellow-Churchmen—we practice the Kingdom of God.

Here, under Christian leadership, boys and girls have experiences in thinking, planning, and acting together as Christians practicing their religion in a real world. There is no group like it anywhere else.

How to make children keenly aware of their group and to create this class consciousness quickly is a real problem. The primitive desire is all ready in the gang instinct of growing children. But the impulse and drive to forge this class awareness, to speak of "our class," must come from the will and purpose of the teacher. She must always speak and think of "us," never of "my class."

### FIRST STEPS

First, the class must be organized. Groups aged approximately nine through 14 are the best. Even older classes may profit from being organized, since parliamentary procedure is part of the democratic method, and the machinery helps to expedite many activities. (Time is wasted in trying to organize younger children. They are not ready for it.)

At the opening meeting, in the fall, the talk may be directed to the matter of class spirit—loyalty to each other, etc. We all want to have a strong class, don't we? Would it help if we should organize, with officers? When the desire is created, but not at the opening session, officers are agreed upon, and later elected.

These will include a president and a vice-president, and (if the school approves) an attendance secretary. You can use also a recorder, who keeps the class diary, a short account of what was done each week, for ready reference and review. No treasurer is needed, as it is unwise, or too complicated for children to handle money. [Note: If the "class treasury system" is used in your school, you will elect a treasurer, who keeps track of the money brought or earned by the class, and who reports to the adult

school treasurer how the class voted to spend their money. This system is described in the early Christian Nurture materials. It assumes that the vestry pays for school expenses out of the budget, and allows the children to spend their own money.]

Better to agree early how often to change officers. Some decide to have an election once a month. This passes it around, prevents any unworthy or difficult child holding office too long, and gives everyone an experience of leadership.

Have a short business session at the close of each class period. This is always a time-user, so agree to turn the meeting over to the president five minutes before the closing bell. Then they can linger on their own time.

### THE CLASS CODE

Most important of all, begin early the formation of a set of class rules, which shall define the mind and agreement of all. Drawing out suggestions, the following will be likely to appear on the black-board:

Not to chew gum.

Let one person talk at a time.

Always be on time for the opening.

Do not kick under the table.

Respect the rights of others.

Do not whisper in church (or: Set a good example to the younger children.)

Always find your place in Hymnal and Prayer Book.

Be courteous, be friendly.

Do not tip back on hind legs of chairs. This list, posted on the wall, is referred to frequently, amended by vote. Violators may be compelled (by popular demand) to read aloud the code. The list may be read in concert occasionally.

If the class chooses a name, selects a badge from some catalog, and has a grip and pass-word, then the teacher can feel sure of a good year ahead. His pupils are a class, a family, one "swell bunch."

### CHURCH CALENDAR

#### August

- 15. 12th Sunday after Trinity
- 22. 13th Sunday after Trinity
- 24. St. Bartholomew
- 29. 14th Sunday after Trinity
- 31. (Tuesday)

#### September

- 1. (Wednesday)
- 5. 15th Sunday after Trinity
- 12. 16th Sunday after Trinity



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## MASSACHUSETTS

### Bishop Heron Escapes Death from Burglar's Bullets

By ETHEL M. ROBERTS

The diocese of Massachusetts gives thanks that Bishop Heron, Suffragan Bishop of Massachusetts, missed death by inches, but grieves with him for the death of his protégé of the past nine years, Paul Zayka, 17, murdered by gun and axe in an appalling attempt at robbery by another youth, Frederick S. Pike, 19, whom the Bishop had formerly befriended.

Christmas Farm, Bolton, Mass., 35 miles from Boston, was the scene of the tragedy on August 5th. The farm is

Bishop Heron's home, bought soon after his consecration, on whose 40 acres the Bishop raises prize vegetables and fruits which mainly benefit Episcopal City Mission institutions.

The operation of the farm has been a means of healthy life and wage earning for boys in whom the Bishop has taken an interest. Chief among them was Paul Zayka, whose parents were near neighbors, and Frederick Pike, whom the Bishop met at a diocesan boys' camp when he was 11 and took to help farm in an attempt to aid him. But Fred did not add to the happiness of the group, and after two years was no longer asked to stay. He returned in 1946 to rob the house, and, after his capture in Pennsylvania, was given a five-years' sentence in the Concord (Mass.) Reformatory. Meanwhile, Paul, whose family had moved to Boston, elected to remain on the farm, earning his way, and continuing his studies in the Bolton schools.

Fred, after serving little more than one year of his sentence, was released last January by the parole board, three of whose members as reported by Boston newspapers have no remembrance of him. He was discharged from his job when he left home early on August 5th to thumb a ride to Bolton. He searched the house until, holding a revolver which he obtained in a Boston saloon by exchange of his wrist watch, he confronted Paul. The story is that he took Paul's money, and then, seeing that he was going "to make the mistake of trying to be a hero," shot him three times, secured an axe, used it viciously, and dragged his victim to the cellar.

When the Bishop returned to the farm shortly thereafter, he was confronted by Fred, with two revolvers in his hands. The boy shot at the Bishop, missing him only by inches, and then told him that Paul was in the cellar. He told the Bishop that he would "get" what Paul had if he did not immediately hand over his wallet and the keys to the car. With one idea to go to Paul's aid, for he thought him merely wounded, Bishop Heron complied, and Fred sped to Providence, R. I., where he was caught at 8:30 PM the same day, surrendering with a small arsenal of ammunition and a large knife on the seat beside him.

Bishop Heron spent the night of the murder with friends in Bolton, and the next day went through the necessary measures with the police. Meanwhile, Fred, unmoved, reenacted his movements for the police, and expressed regret that he had not shot the Bishop. No wonder that Bishop Heron remarked, "I am living on borrowed time."

Questioned by the police, the Bishop said that he would not abandon the way

of a lifetime, and still thought that boys like Fred should be helped.

Funeral services for Paul were held on August 9th at St. Luke's Church, Hudson, Mass., by the Rev. Harry Eugene Goll, Jr. The Bishop said that he could not take the service because it would have been like reading the Burial Office for his own son.

## EAU CLAIRE

### Bequest to Cathedral

A bequest of \$52,951.58 has been added to the endowment fund of Christ Church Cathedral, Eau Claire, Wis., through the will of Mrs. Josephine M. Owen, who died in April, 1947, leaving the residue of her estate to the church. She designated that the income from this fund be used for the Christian education of children.

In addition, she left \$500 to the altar guild in memory of Marie Louise Wilson, first wife of the late Bishop Wilson of Eau Claire. Mrs. Owen was the widow of John Sabine Owen, a pioneer lumberman of Wisconsin.

## VIRGINIA

### Bequests to Church Institutions

After specific bequests of about \$50,000 are deducted, the estate of \$162,517.64 of Ellen Claiborne Williamson will be divided equally among the Diocese of Virginia, the Boys' Home, Inc., of Covington, Va., and Sheltering Arms Hospital, Richmond, Va.

Mrs. Williamson also left \$10,000 to the trustees of St. Mary's Church, Bluefield, Va., and \$10,000 to the Virginia Historical Society.

Mrs. Williamson died in Richmond on July 13th at the age of 77. She was the widow of the late Thomas Nelson Williamson, and the daughter of John Hayes Claiborne and Heningham Blair.

## LOUISIANA

### Illuminated Diocesan

### Map Presented to Bishop

An illuminated map of the diocese of Louisiana, showing the work of the diocese, was presented to Bishop Jackson of Louisiana at the time of his recent visit to Trinity Church, Crowley, of which the Rev. J. Dean Maurer is rector.

The map, which was made by the Rev. Mr. Maurer, has nearly a hundred tiny electric lamps showing the locations of the various churches, student centers, etc., throughout the diocese. Three sep-

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erate circuits, which can be lighted independently, to show parishes, missions, and other work. Making it even more interesting is the fact that each classification has its own particular color of lamp.

The map is to be used as a visual aid in the missionary program of the diocese to acquaint the laity with the opportunities present for extending the Church to those areas which are not now being served.

The map was built into a special case which folds for carrying. A small separate case holds the batteries on which it operates.

## ATLANTA

### Dean Walther Given Medal of Merit

The highest civilian award given by the Army, the Medal of Merit, was presented to the Very Rev. John B. Walther, dean of the Cathedral of St. Philip, Atlanta, on June 20th. The presentation climaxed a ceremony which took place immediately after the regular service at the cathedral. Lt. Gen. Alvan C. Gillen, Jr., Commanding General of the Third Army, made the presentation, which the entire congregation witnessed.

Dean Walther received the medal and a citation for his work as Chief of Chaplains at the United States Military Academy at West Point during and after World War II.

## NEW YORK

### Daughters of the King Meet

The Daughters of the King of the diocese of New York held its 143d assembly in the Cathedral of St. John the Divine, New York, on June 19th. The Rev. Canon Thomas A. Sparks was the celebrant at the Holy Eucharist. After the service the group was taken on a tour of the cathedral, and had a box luncheon in the undercroft of the Synod House.

At the meeting which followed the luncheon, Deaconess Ruth Johnson, head of the New York Training School for Deaconesses and other Church Workers, made the one address of the day, "Women's Work in the Church."

## COMING EVENTS

### August

22. First Assembly of the World Council of Churches, Amsterdam, Holland, begins.
24. Consecration of the Rev. Russell Sturgis Hubbard, Suffragan Bishop-elect of Michigan, St. Saviour's Church, Bar Harbor, Maine.

## cast thy bread upon the waters •

This Scriptural verse keeps popping up in our hearts more and more frequently, especially now in our maturer years, because this is that part of our lives when the pay-offs occur.

Casting bread upon the waters means the heart-inspired, liberal distribution amongst others, especially those most needful, of all the gifts, the talents with which God has endowed us. It means the gift of OURSELVES and all that we control—freely, joyously, without thought of return, just from a gladsome heart attuned to the love of Christ. And the gifts go, spread out over the years, near or far-flung, but given, and then so far as self is concerned, forgotten.

Then, the after years come, and like money long deposited, the interest begins piling up. Beautiful remembrances in time of illness and adversity because of helpful words, time given, or financial help back in the long forgotten past. Exquisite Christian lives developed by those whom we taught or influenced back in their formative years. Satisfy-

ing dividends from a Christ inspired investment!

But another type of bread can be cast upon the waters. Lies—inferences about other people—shameful behaviour—scandalous gossip, and unfriendly attitudes without first seeking the whole truth—returning evil for evil, imagined or otherwise, selfishness, acts of sinful pride—oh, there's a whole devilish catalog of the sins of the flesh.

This sort of bread cast upon the waters returns also, never forget that. What will be the bitter dividends from such bread in the later lives of the casters? God only knows, but all the riches and the imagined position of the casters can never spare them the aches, the remorse, and the bitterness which WILL seep through all defenses set up to prevent.

Blessed Jesus, help us to cast love, and helpfulness, and truth upon the waters of life about us, now in the days of our opportunity. Amen.

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# CHANGES

## Appointments Accepted

The Rev. Richard K. Bambar, rector of the parish in Sturgeon Falls, Ontario, Canada, will become rector of St. Mark's, South Milwaukee, Wis., August 16th. Address: 1310 Rawson Ave., South Milwaukee, Wis.

The Rev. John A. Benton, Jr., is now curate of St. Andrew's, Tampa, Fla. Address: 505 Marion St., Tampa 2, Fla.

The Rev. Joseph T. Boulet, formerly vicar of St. Peter's, Cass Lake, and St. Matthew's, Bena, Minn., is now associate rector of St. James', Hibbing, Minn. Address: 2915 3d Ave. W., Hibbing, Minn.

The Rev. Arthur D. Bridgers, formerly a student at General Theological Seminary, New York City, is now rector of the Church of the Good Shepherd, Wilmington, N. C., and may be addressed there.

The Rev. Henry H. Chapman, priest in charge of Christ Church, Anvik, Alaska, will become priest in charge of St. Peter's-by-the-Sea, Sitka, Alaska, September 1st, and may be addressed there.

The Rev. Robert M. Crane, formerly rector of All Saints', Los Angeles, Calif., is now rector of Christ Church, Ontario, Calif. Address: 232 N. Euclid Ave., Ontario, Calif.

The Rev. H. Lyttleton-Zimmerman, rector of St. John's, Huntingdon, Pa., will become rector of Holy Cross Church, Sanford, and priest in charge of Christ Church, Longwood, Fla., October 1st. Address: Sanford, Fla.

The Rev. Donald Macdonald-Millar, vicar of St. Andrew's, the Bronx, New York City, is priest in charge of St. Philip's, Coral Gables, Fla., until September 1st. Address: 1121 Andalusia Ave., Coral Gables 34, Fla.

The Rev. Louis H. Matheus, rector of Trinity, Ottumwa, Iowa, will become rector of Christ Church, Delavan, Wis., September 1st. Address: 111 N. 5th St., Delavan, Wis.

The Rev. William Maxwell, formerly deacon in charge of St. Matthew's, Comanche, and St. John's, Brownwood, Texas, is now doing missionary work in the diocese of Dallas. Address until September 1st: St. Michael and All Angels' Church, Colgate St. at Douglas, Dallas 5, Texas. After September 1st, the Rev. Mr. Maxwell will become a tutor at Seabury-Western Theological Seminary, Evanston, Ill. Address after September 1st: 600 Haven St., Evanston, Ill.

The Rev. Walter K. Morley, formerly a chaplain in the Navy, is now assistant at Christ Church, Waukegan, Ill., and assistant at the Church of the Holy Comforter, Kenilworth, Ill. Address: Christ Church, 410 Grand Ave., Waukegan, Ill.

The Rev. S. Patrick A. Murphy, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of St. Mary's, Hamilton, Texas, and may be addressed there.

The Rev. Wilfred B. Myll, assistant at St. Mark's, San Antonio, Texas, will become priest in charge of St. Matthew's, Louisville, Ky., September 1st, and may be addressed there.

The Rev. Merrill A. Norton, formerly a vicar of St. Mark's, Downey, Calif., is now priest in charge of St. Paul's, Barstow, Calif. Address: c/o General Delivery, Barstow, Calif.

The Rev. Peter H. Paulson, formerly rector of the Church of the Good Shepherd, San Jose, Costa Rica, is now vicar of St. Francis', Los Angeles, Calif. Address: 3208 Casitas Ave., Los Angeles 26, Calif.

The Rev. David McA. Pyle, assistant at St. Thomas', New York City, will become a clerical master at St. Paul's School, Concord, N. H., September 1st, and may be addressed there.

The Rev. Albert E. Rust, formerly a student at the General Theological Seminary, New York City, will become curate of St. Paul's, New Rochelle, N. Y., September 1st. Address (for the summer): 1611 Centre St., Newton Highlands 61, Mass.

The Rev. Edwin S. Shirley, formerly vicar of St. Cyprian's, St. Augustine, Fla., is now vicar of St. Peter's, Key West, Fla., and may be addressed there.

The Rev. Paul Emil Shultz, formerly rector of Madison Parish, Hamilton, Va., is now rector of St. Peter's, Altavista, and the Church of the Good Shepherd, Evington, Va. Address: St. Peter's Rectory, Altavista, Va.

The Rev. Berry B. Simpson, formerly vicar of St. James' Chapel, Indian Head, Md., is now rector of the Esther Memorial Church of the Holy Communion, Washington, D. C. Address: 541 Mellon St., S.E., Washington 20, D. C.

The Rev. Robert A. Tourigny, curate at St. Matthew's, San Mateo, Calif., will become assistant at St. Andrew's, Ann Arbor, Mich., August 15th. Address: 408 Lawrence St., Ann Arbor, Mich.

The Rev. Dennis Whittle, formerly chaplain of the Blue Ridge School, St. George, Va., is now rector of Walker's Parish, Cismont, Va. Address: Cismont, Va.

The Rev. Charles F. Wulf, formerly assistant at Christ Church, Raleigh, and vicar of St. Saviour's, Raleigh, N. C., is now chaplain of the Virginia Episcopal School, Lynchburg, Va., and may be addressed there.

## Resignations

The Rev. Charles Holding, formerly rector of the Church of the Resurrection, Greenwood, S. C., has retired. Address: 1431 S. 18th St., Birmingham, Ala.

The Rev. M. Paul S. Huntington, rector of Christ Church, Red Hook, and priest in charge of All Saints' Chapel, Upper Red Hook, N. Y., will retire September 1st. Address after August 15th: Pelham Rd., Amherst R.D. 2, Mass.

The Rev. Harry Perry, formerly rector of St. Philip's, Brevard, N. C., has retired. Address: Penney Farms, Fla.

The Rev. Frank F. A. Saylor, formerly priest in charge of the Mission of the Transfiguration, Bat Cave, N. C., has retired. Address: Bat Cave, N. C.

## Changes of Address

The Rt. Rev. William Jones Gordon, formerly addressed at the Bishop's Lodge, Nenana, Alaska, should now be addressed at Fairbanks, Alaska.

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## CHANGES

The Rev. John H. Cole, formerly addressed at General Delivery, Mobile, Ala., should now be addressed at 556 State St., Mobile 16, Ala.

The Rev. Harold L. Hutton, formerly addressed at 24 Lowden St., Pawtucket, R. I., should now be addressed at Box 936 in that city.

The Rev. Richard L. Lehmann, formerly addressed at 600 Haven St., Evanston, Ill., should now be addressed at 5843 S. Morgan St., Chicago 21, Ill.

The Rev. Walter J. Reed, formerly addressed at St. Matthew's Church, Sunbury, Pa., should now be addressed at 133 Arch St., in that city.

The Rev. F. J. Stevens, formerly addressed at 1603 Torrence St., San Diego, Calif., should now be addressed at 4031 Alameda Dr., San Diego 3, Calif.

The Very Rev. John White, formerly addressed at Trappe, Md., should now be addressed at Denton, Md.

The Rev. Henry A. Zinser, formerly addressed at 205 Washington St., Towson, Md., should now be addressed at 23 Hilltop Ave., in that city.

### Ordinations

#### Priests

**Chicago:** The Rev. John Henry Battle was ordained to the priesthood by Bishop Randall, retired Suffragan of Chicago, on July 3d at Grace Church, Pontiac, Ill. He was presented by the Rev. W. T. St. John Brown, and the Rev. Douglas R. MacLaurie preached the sermon. Fr. Battle will be priest in charge of Grace Church, Pontiac, and St. Andrew's, El Paso, Ill. Address: 206 N. Main St., Pontiac, Ill.

**Virginia:** The Rev. John C. Henry was ordained to the priesthood by Bishop Mason, Suffragan of Virginia, on June 24th at the Church of the Epiphany, Arlington, Va. The Rev. Mr. Henry will be rector of the Church of the Epiphany. Address: 1922 N. Quincy St., Arlington, Va.

**Western Massachusetts:** The Rev. Sidney W. Goldsmith was ordained to the priesthood by Bishop Lawrence of Western Massachusetts on May 30th at Kent School, Kent, Conn. He was presented by the Rev. A. Grant Noble, and the Very Rev. Alexander C. Zabriskie preached the sermon. The Rev. Mr. Goldsmith will be assistant at St. John's Church, Williamstown, Mass., and may be addressed there.

#### Deacons

**Eastern Oregon:** Jackson E. Gilliam was ordained to the diaconate by Bishop Remington, Suffragan of Pennsylvania, for Bishop Barton of Eastern Oregon, on June 10th at St. Mary's Church, Arlington, Va. He was presented by the Rev. George F. Tittmann, and the Rev. Reuel

Howe preached the sermon. The Rev. Mr. Gilliam will graduate work at the Virginia Theological Seminary. Address: 3304 Coryell Lane, Alexandria, Va.

**Harrisburg:** Q. Richard D. Bitner was ordained to the diaconate by Bishop Heistand of Harrisburg on June 29th at St. Stephen's Cathedral, Harrisburg, Pa. He was presented by the Very Rev. Thomas H. Chappell. The Rev. Mr. Bitner will be curate at St. James' Church, Lancaster, Pa., and may be addressed there.

**Michigan:** Francis A. Hoeflinger was ordained to the diaconate by Bishop Emrich of Michigan on July 11th at St. Paul's Church, Lansing, Mich. He was presented by the Rev. Dr. George R. Selway, and the Rev. H. W. Towne preached the sermon. The Rev. Mr. Hoeflinger will be curate at St. James' Church, Birmingham, Mich., and may be addressed there.

**New Mexico and Southwest Texas:** James Stoney was ordained to the diaconate by his father, Bishop Stoney of New Mexico and Southwest Texas, on July 4th at St. John's Cathedral, Albuquerque, N. Mex. He was presented by the Very Rev. Lloyd W. Clarke, and the Ven. Robert S. Snyder preached the sermon. The Rev. Mr. Stoney will continue his studies at the Church Divinity School of the Pacific. Address: 2026 Virginian St., Berkeley, Calif.

**Texas:** Frank MacDonald Spindler was ordained to the diaconate by Bishop Quin of Texas on June 19th at Christ Church, Houston, Texas. He was presented by the Rev. J. Joseph M. Harte, and the Rev. Dr. Hamilton Kellogg preached the sermon. The Rev. Mr. Spindler will be deacon in charge of All Saints' Church, Crockett, and St. Stephen's Church, Huntsville, Texas. Address: 621 N. Fourth St., Crockett, Texas.

**Western Massachusetts:** Walter Robert Strickland was ordained to the diaconate by Bishop Lawrence of Western Massachusetts on June 6th at Grace Church, Amherst, Mass. He was presented by the Rev. Chandler H. McCarty, and the Rev. James F. Madison preached the sermon. The Rev. Mr. Strickland will be vicar of All Saints' Church, Whalom, Mass. Address: 33 Wilderwood Ave., Whalom, Fitchburg, Mass.

### Lay Workers

Miss Mildred S. Capron, who recently resigned as secretary to the Bishop of Wyoming and treasurer of the district, should be addressed at Diamond G. Ranch, Dubois, Wyo., until September 1st. After that date, her address will be: Laramie, Wyo.

John Jacob Jarrett, Jr., a recent graduate of the Bishop Payne Divinity School, is now lay reader in charge of St. Andrew's, Hollywood; St. Christopher's, Fort Lauderdale; and St. Ann's, Hallandale, Fla. Address: St. Andrew's Church, Hollywood, Fla.

Capt. Frederick J. Seddon, C.A., in charge of St. Agnes', Sebring, Fla., will be in residence at Naples, Fla., after September 1st. He will be in charge of the new work being established there, and will serve as diocesan missionary in the Everglades.

Mrs. LeRoy C. (Gwendolyn) St. John, director of publicity for the diocese of Minnesota, has resigned, effective September 1st.

### Marriages

The Rev. Samuel M. Garrett and Miss Mary Elizabeth Griffith were married on June 12th at the Church of Our Saviour, Akron, Ohio. The Rev. G. Clarence Lund performed the ceremony. The Rev. Mr. Garrett has been appointed lecturer at the Episcopal Theological School, Cambridge, Mass., and he and Mrs. Garrett may be addressed at 99 Brattle St., Cambridge 38, Mass.

The Rev. Richard LeRoy Harbour and Miss Virginia Chandler Markham were married on May 29th at St. George's-by-the-River, Rumson, N. J. The Rev. Dr. Frederick C. Grant performed the ceremony. Fr. Harbour is rector of Zion Church, Wappingers Falls, N. Y., and he and Mrs. Harbour may be addressed at 12 Satterlee Place, Wappingers Falls, N. Y.

The Rev. John E. M. Massie and Miss Janet King were married by Bishop Louttit, Suffragan of South Florida, at St. Edmund's Church, Arcadia, Fla., on May 10th. The Nuptial Mass was said by the Rev. A. Bruce Lauenborg. Fr. Massie is vicar of St. Edmund's Church, and he and Mrs. Massie may be addressed there.

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Church School; *c*, curate; *EP*, Evening Prayer;  
*Eu*, Eucharist; *Ev*, Evensong; *ex*, except; *HC*,  
Holy Communion; *HD*, Holy Days; *HH*, Holy  
Hour; *Instr*, Instructions; *Int*, Intercessions;  
*Lit*, Litany; *Mat*, Matins; *MP*, Morning Prayer;  
*r*, rector; *Ser*, Sermon; *Sol*, Solemn; *Sta*, Sta-  
tions; *V*, Vespers; *v*, vicar; *YPF*, Young Peoples'  
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7 Low; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,  
Wed, Fri 7:30

## WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica  
Rev. O. R. Littleford, r; Rev. David I. Horning,  
ass't, Rev. Walter Morley  
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30



CHRIST CHURCH CATHEDRAL  
EAU CLAIRE, WIS.